

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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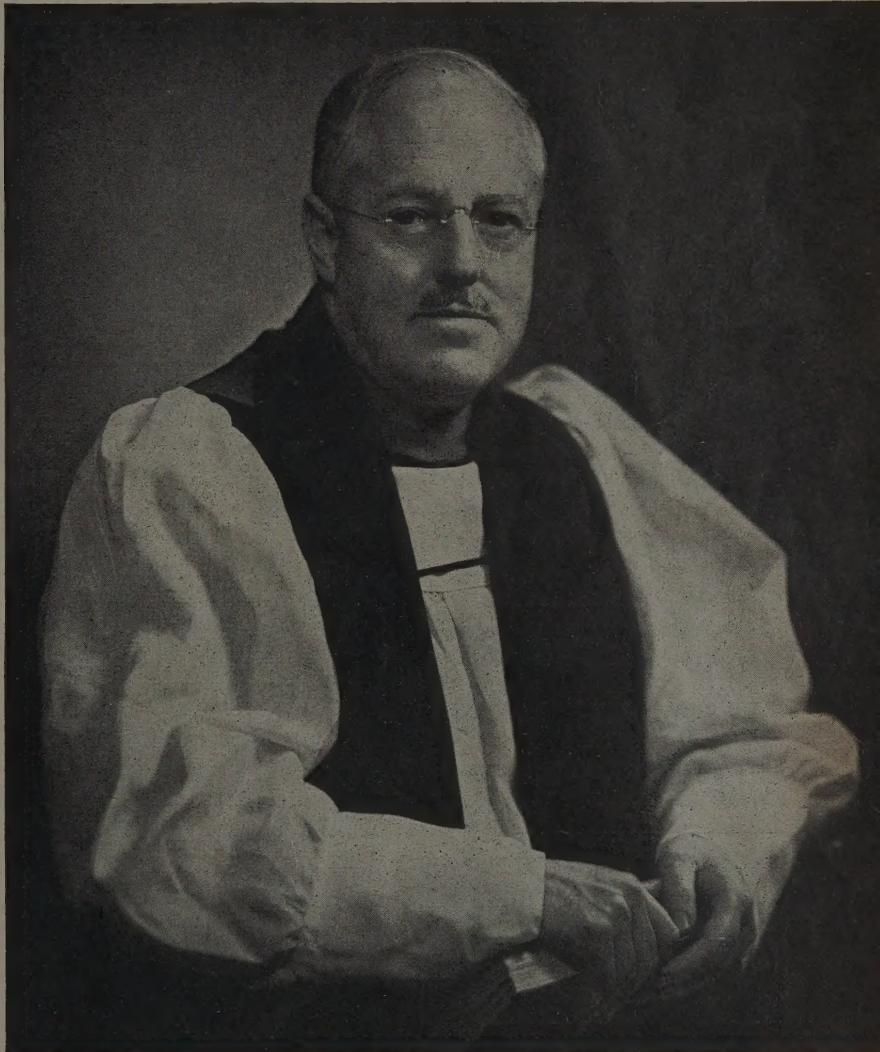
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## Negroes in Diocesan Conventions

*Editorial*

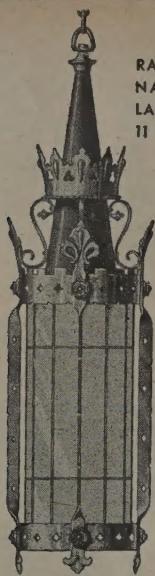
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THE RT. REV. NORMAN B. NASH, S.T.D.

New Bishop Coadjutor of Massachusetts  
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## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



### The Art of Drill

WE MUST drill our children in fundamental movements, attitudes, skills, and responses, in order that they may be skilled Churchmen, effective soldiers of Christ, when the real need comes.

There is an immediate advantage in drill, to be sure, in teaching obedience, attention, and information. But we must keep in our minds that the things we teach our children now are their spiritual equipment for life. If they don't learn certain things now, they very likely never will.

Methods of drill in the class room differ, but these all work to the one end, that every pupil shall know, for life-long use, the material being studied. He must be able to *give it back*, in class, and many years later. In spite of discoveries that we can memorize late in life, the truth remains that we seldom do.

"I am mighty grateful to my old teacher," remarked a woman, "that she made me learn the 23d Psalm, and the 91st. They have been reservoirs of strength when I needed something definite to say in my devotions."

### MAKING A GAME OF DRILL

It is possible to make the repetition of drill a pleasure by ingenuity in making it a game. Though learning is personal, yet in class it is done in companionship and some competition with others. The familiar step-catechism, by which a page is learned at a time, and signed by the leader, is of this type. The following are some kinds and methods of drill that have proved effective.

For memorizing long sections, a variety of these methods will make the drill more pleasant. (1) *Silent study*: having found the item in the book, the class studies it until the teacher calls for attention and asks individuals to recite. (2) *Class recites in concert*. This was the general method in all ancient schools. (3) Use a blackboard or memory-chart for all to read, either silently or in concert. [A set of such cards, of the entire assigned memory-work for a given course, may be the next adjunct for an alert publisher to introduce.] (4) The passage is given out to be *learned at home*. This saves much class time, and has the advantage of requiring the parents to be a party to the school. After home study, however, it is requisite that time for recitation be given, and individuals checked up.

It is the responsibility of every teacher

to keep a record of the exact learning achievements of every pupil, or results will diminish. Without such a checkup the mark or rewards that go with it will have small effect. For example, every scoutmaster has his book in which he checks the progress of every boy, pledge, scout law, flag, etc. No scout passes to the next step until he has done completely each requirement.

### SOME SKILLS

On finding places in the Bible (about fourth grade and after). Make it a contest, boys *vs.* girls. Or put the list on the board, require each child to find the verse and write down the first two words of the text. This drill can be done at any time when the lesson runs out, as can any of the drills following.

On the use of a concordance. Problems given, verse to be located. Thus, the verse about the burning bush, Jairus' daughter, "my grace is sufficient," etc. On finding "propers" for the day. Should be done frequently, without inaccuracy.

On the use of the tables in front of Prayer Book: How to find the date of Easter for any given year, and for the major feasts. How to use the monthly calendars as perpetual calendars, locating the Sunday letter. This is loads of fun, once the teacher has learned how himself. For instance, you can find out the day of the week on which you were born. On finding the special psalms for a Sunday, or a special occasion. On the use of the Bible lessons for any day, morning or evening of the year. Thus, on board: "Second lesson in Morning Prayer for the Tuesday after the Fifteenth Sunday in Trinity." On the order of places in the Prayer Book. Example: which comes first, Baptism or Confirmation? What comes between these two?

Events in the life of Christ. Cards with one event written on each are shuffled, then arranged in correct order. A frequent source of activity and fun, once the set is made. Events in Church history, or main divisions of the Holy Communion may be drilled in the same way.

### THE TEACHER

In all drill, the teacher is the real problem. Teachers who are patient and thorough, and who know the great importance of drill, will plan and put some of it into every lesson. Those who are casual, who have no long plan for their pupils, will probably go on talk-talking to restive pupils, who will have little to show for their year's attendance.

FIRST SUNDAY IN LENT

## GENERAL

## EPISCOPATE

**Dr. Nash Consecrated  
as Coadjutor of Massachusetts**

The consecration of the Rev. Norman Burdett Nash, S.T.D., as Bishop Coadjutor of the diocese of Massachusetts on February 14th was reverently watched by 2,000 persons filling Trinity Church, Boston, to capacity, while double that number throughout New England listened over Station WHDH to the description and interpretation by the Rev. David R. Hunter, executive secretary of the diocesan department of Christian education.

This was the first occasion on which the Presiding Bishop officiated as chief consecrator since his installation in office; and it had a special appeal since Bishop Sherrill was standing in the church of which he had been rector for seven years, and acting for the diocese of which he has been the Bishop for well over 16 years.

The entering procession of 450 included in its 31 divisions 74 students, faculty members, and trustees of the Episcopal Theological School, Cambridge, where Bishop Nash's father, the late Dr. Henry Sylvester Nash, and he himself, as teachers spanned a total of 57 years; fifty masters and boys from St. Paul's School, Concord, N. H., from which Dr. Nash's resignation as rector became effective on the day of his consecration; the new Bishop's theological

**NATIONAL COUNCIL**  
[See page 5]

Department of Christian Education reorganized.

Funds allocated to the American Church Institute for Negroes and the Bishop Payne Divinity School.

Budget of \$3,321,918 presented for 1947.

A new Standing Committee of the Council set up.

Seabury House further discussed.

school classmates, E.T.S., 1915; the vestry of St. Anne's Church, Lincoln, Mass., where he had been rector in the early days of his ministry; F. Winchester Denio, warden of St. Anne's and chairman of the committee on arrangements; representatives of the Massachusetts Council of Churches, of which Dr. Nash is a former president; bishops, priests, and laymen of the Episcopal Church; and members of other communions.

## CONSECRATION

The service reached its climax when the Presiding Bishop and the co-consecrators, Bishop Dallas of New Hampshire and Bishop Lawrence of Western Massachusetts, were joined in the laying on of hands by seven other bishops assisting in the service: Bishops Heron, Suffragan of Massachusetts, and Peabody of Central New York, presenting Bishops; Bishop Page of Northern Michigan, reader of the Epistle; Bishop Hart of Pennsylvania, reader of the Gospel; Bishop Whittemore of Western Michigan, reader of the Litany; Bishop Hobson of Southern Ohio, reader of the Consents of the Bishops and singer of the *Veni, Creator Spiritus*; and the preacher, Bishop Dun of Washington.\*

Presbyters taking official part in the service, were: the Very Rev. Charles L. Taylor, Dean of the Episcopal Theological School, and the Rev. Dr. Whitney Hale, rector of the Church of the Ad-

vent, Boston, attending presbyters; the Rev. Edgar W. Anderson, rector of the Church of the Good Shepherd, Watertown, and the Rev. Charles C. Wilson, rector of St. Stephen's Church, Cohasset, readers of testimonials; the Rev. John H. Fitzgerald of Brooklyn, N. Y., registrar of the House of Bishops; and the Rev. Henry McF. B. Ogilby, rector of the Church of Our Saviour, Brookline, master of ceremonies.

## THE SERMON

At the close of his sermon which preceded the consecration, Bishop Dun, long Dr. Nash's associate on the theological school faculty, reminded the congregation that "our human world is a very tragic world," with hunger, homelessness and despair "beyond all our power of imagining." Man's moral nature, he said, has been outrun by the terrible force of his technical cleverness and, in the economic order, powerful forces jockey for power wilfully and with no sober sense of public responsibility. To the new Bishop, called to draw men to the source of that joy through which alone the Church can play its vital part in the world's redemption, Bishop Dun's personal message was:

"My Brother: This is for many of us a rarely happy day. I can speak personally, for we are among friends, and you and I are old friends and fellow laborers under the yoke which Christ has laid upon us. We rejoice that you bring so many gifts to this new service: your knowledge of the Gospel under which the Church

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## The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.*

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forever stands; your courageous and informed concern for greater justice in our economic and political life; your skill as a teacher; your experience in striving to recover for the Church its part in the education of the younger sons of God.

"In the years that you and I worked side by side in that greatly loved seminary in Cambridge, I came to know your father. I never knew him in the flesh, but I came to know him in the spirit. I looked often on his homely, lovely face in that portrait on the refectory wall. His prayers came to be my prayers. So for you, Norman, son of Henry, a man in whom is the Spirit, my prayers today are his prayers:

"That you may be blessed with the vision of God's being and beauty, and in the strength of it may work without haste and without rest.

"That you may be ill-content with any peace save that of our Saviour who won His peace after He had made the world's ills His own.

"That you may keep yourself close to the lives of the great body of men, and pass through things common into the things eternal.

"That you may be set free from vanity and from all pride of office, and from all self-guarding fears, to the end that God's everlasting Gospel may through you reach the world without hurt or hindrance.

"That day by day you may be led deeper into the mystery of life and be made an interpreter of life to your fellows.

"And that at the heart of all the troubles or sorrows which may come to you, unconquerable gladness may dwell. Amen."

At the luncheon in the Copley Plaza Hotel at the close of the morning service, over 800 guests responded with enthusiasm as Bishop Sherrill introduced



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BISHOP BENNETT: Installed as  
Rhode Island diocesan February 9th.

in turn Bishop Heron, Bishop Dallas and then Bishop Nash as speakers. All addresses were characterized by wit and deep feeling. Again Bishop Sherrill announced that whilst Bishop Nash is technically Coadjutor until June 1st, in reality he will assume immediately full responsibility with its accompanying joys and problems, and, to all intents and purposes, is now the Bishop.

As he spoke to his people at the luncheon, Bishop Nash reminded them that

Christian education has a distinctive contribution to make, "standing as it does for the education of the human spirit as well as the mind and body, and for the transmission of ideals as well as ideas, and for the knowledge of the God of truth as well as of truth itself."

"We have felt here today the strength of the Christian fellowship. But now that this stirring religious experience is over and we begin to reflect upon it, we realize that the tasks the Church must face and the opposition it must overcome are so vast and the dangers confronting humanity so terrifying, that if the Church were only a human enterprise the prospect would daunt the bravest among us.

"Referring to Europe, the novelist Arthur Koestler has written, 'so desperate has the situation become that pessimism, like defeatism in time of war, is no longer permissible.' This is likewise true of Asia, Africa, and America. It is man's situation that is desperate today, in Boston as well as in Berlin.

"Yet Koestler is right and pessimism is no longer permissible because, like panic, it strikes at the root of constructive thought and action in the face of peril. Our faith in God arms us against panic, passivity and despair. It does not so much give us solutions for the problems of our times as enable us to face unsolved problems creatively and hopefully. Like George Washington, we say, 'Let us raise a standard to which the wise and honest can repair. The event is in the hand of God.'"

Joining in the warm welcome accorded Bishop Nash by the people of Massachusetts, the Boston *Traveler* said in an editorial: "The Episcopal diocese is



CONSECRATION OF BISHOP NASH: The Bishop-elect kneels for the "Veni, Creator Spiritus."

Boston "Traveler" photo by Wm. Meikle.



BISHOP SHERRILL COMMISSIONS OVERSEAS MISSIONARIES: (Left to right) the Zaidies, the Abads, the Travises, Miss Sands, and Mrs. Sands. All except the Zaidies will work in Liberia.

thrice blessed in the man who will guide it, with God's blessing, for many years. He has the simple modesty of his spiritual prototypes, the fishermen of Galilee. But he also shares that mystical something which made them fishers of men."

## RELIEF

### Appropriations Voted by CPC

Appropriations for books, recently reported from the national office of the Church Periodical Club, include \$5,000, to be spread over three years, for the Japanese Church's Central Theological College, Tokyo; \$1,000 for Liberia; \$1,000 for Central China College, Wu-chang; and a second \$500 for St. John's Dispensary, Shanghai. In addition to more than \$1,000 already given for books for St. Luke's Hospital, Manila, P. I., another \$500-worth has been ordered. The CPC was also able to provide six magazine subscriptions requested by the recently appointed missionaries for Liberia.

## RADIO

### Mr. Fortson Succeeds Dr. Walter Van Kirk as Commentator

Mr. John L. Fortson, director of public relations for the Federal Council, has been appointed commentator on Religion in the News, nation-wide NBC radio program sponsored by the Council, for the remainder of the season. Mr. Fortson will serve as commentator during the absence of Dr. Walter W. Van Kirk, who resigned in December after 17 years of broadcasting [L. C., December 29th].

[RNS]

## NATIONAL COUNCIL

### Annual Meeting Held

By ELIZABETH McCracken

The National Council heard the usual routine reports at the February meeting, which is the annual meeting, February 11th to 13th, and took action on several questions of importance. Among these were the reorganization of the Department of Christian Education, the allocations to the American Church Institute for Negroes, the budget for 1946 and that for 1947, a new Standing Committee of the National Council, and Seabury Center. Bishop Sherrill, presiding for the first time as Presiding Bishop, announced that he would be in no haste to appoint a vice-president, a director of the Overseas Department, and a director of the Department of Christian Education. He said:

"I want to say that I do not intend to be stamped into making these appointments. It is better to take time than to fill these places hastily and run the risk of making mistakes. The men appointed will, we hope, be here for a long time. They need to have special gifts, special knowledge, special training."

Bishop Dun of Washington, chairman of the Department of Christian Education, made a report on the proposed organization of that department. Amendments to the By-laws of the National Council provided for the inclusion in the department of the present Division of Youth and for other details of organization. As now constituted, the Department of Christian Education has three divisions: Children's Division, with eight department members and eight co-opted members, Bishop Haines of Iowa as chairman; Youth Division, with four department members and four co-opted members, Bishop Carpenter of Alabama, chairman; Adult Division, with four department members and four co-opted

## MISSIONARIES

### Presiding Bishop Delegates Eight

As one of his first official acts as Presiding Bishop, Bishop Sherrill commissioned eight missionaries for work in overseas districts on February 6th. Five were Negroes who will go to Liberia; one will go to China; and two will go to Costa Rica, the first missionaries ever sent to that field by the Church. Costa Rica is part of the area which was transferred on January 21st from the jurisdiction of the Church of England to the Episcopal Church [L. C., February 16th].

The service, at which the Presiding Bishop officiated, was held in the chapel of the Church Missions House. It was composed of psalms, a lesson, and special prayers for the missions of the Church, and for missionary workers.

The missionaries who will go to Liberia are Mr. and Mrs. Antonio P. Abad, Mrs. Fenton Sands, and Mr. and Mrs. William D. Travis. The Rev. William L. and Mrs. Zaidie will go to Costa Rica, and Mr. Richard D. Corsa will go to China.

## ANGLICAN RELATIONS

### English Provost to Visit U. S.

The Very Rev. E. N. Porter Goff, the provost of Portsmouth, will visit the United States for the third time during Lent. He has undertaken many preaching and speaking engagements, including sermons at Harvard University and in the cathedrals of New York, Washington, Boston, Detroit, and Baltimore.



BISHOP DUN: Described new set-up for Christian Education.

members, Bishop Dun, chairman, as well as chairman of the Department as a whole. Thus far, only one co-opted member has been chosen, Bishop Whittemore of Western Michigan. The Department will set up additional committees as required. Others will be nominated before the April meeting of the Council.

Bishop Dun, after reading the report, said:

"Until the director of Christian Education is appointed, we must move slowly. But we shall do what we can. We cannot staff the department; and we must defer consideration of some suggestions made to us by General Convention—such as the question of Henry VIII and his relation to the Church."

The Presiding Bishop put in a word here, saying:

"You might refer that to the Department of Christian Social Relations."

When the resultant laughter had ceased, Bishop Dun went on to make a motion that was seconded and passed, changing the present time-table of the National Council for the April meeting, as a try-out. If approved, after a trial, it might become a permanent schedule. He said:

"I should like to propose that *all* of Tuesday, the first day of the meeting, be used for department meetings, instead of just the morning of that day. We need the whole of Tuesday: morning, afternoon, and night. Then, the Council could assemble as a unit on Wednesday morning, run through that entire day, and all day Thursday, instead of adjourning at one o'clock on Thursday. We should have exactly the same amount of time together as before."

### Seven Southern Bishops Speak

The report of the American Church Institute for Negroes, presented by the treasurer of the Institute, Louis J. Hunter, was the occasion for a spirited debate, and for interesting and valuable speeches by seven bishops of Southern dioceses, invited to the meeting of the National Council for the express purpose of speaking. Mr. Hunter enumerated the basic needs of the several schools of the Institute. These included a new science building and a gymnasium for St. Augustine's College, costing \$140,000, of which \$62,800 is asked from the Reconstruction and Advance Fund. Mr. Hunter stated that 80% of the science students were ex-service men, and also that the college had never had a gymnasium. For Voorhees School, a new dormitory for boys and renovation of St. James's Hall are needed. These will require \$124,000, and the R&A Fund is being asked for \$55,000. Fort Valley College Center needs two conference rooms and furnishings for a chapel, to cost \$15,000, \$6,700 from the R&A

Fund. St. Agnes' needs for its nurses training school a heating plant and laundry, costing \$67,000, the R&A Fund being asked for \$30,000. Okalona Industrial School needs a trades building, a girls' dormitory, equipment for both, and extensive repairs. The cost will be \$155,000, \$69,000 from the R&A Fund. Gailor School needs a boys' dormitory, a shop building, and a chapel, to cost \$100,000, of which \$45,000 is asked from the R&A Fund. Gaudet School needs a high school building, to cost

We are trying to *begin* a better way to raise the standard. The White people have been looking to the Reconstruction and Advance Fund for help. It would be a terrible shock if these schools are left out. The Survey Committee [which studied Negro work] was made up of skilled educators. They know education, but they do not know Tennessee."

E. Townsend Look of New Jersey also asked a provocative question, saying:

"Haven't the missionary societies of other Churches turned the secondary schools over to the state, using their funds to help their colleges? They don't want to compete with State education."

Mr. Hunter replied, saying:

"The American Church Institute for Negroes has never competed with the state. We have never thought we could educate all the Negroes of the South. When the government has been ready to put in schools equal to or better than ours, we have turned over our work to the government and taken on other work. When the state has caught up with us, we have always gone on to other work."

Bishop Jackson of Louisiana, who had been about to speak when Mr. Look asked his question, now secured the floor, to say with fervor:

"Gaudet [situated in New Orleans] has increased funds. The Community Chest gave us \$7,000 last year, about double what it did give us. We now pay our teachers what White teachers get for similar work. The pupils of Gaudet helped to raise the money."

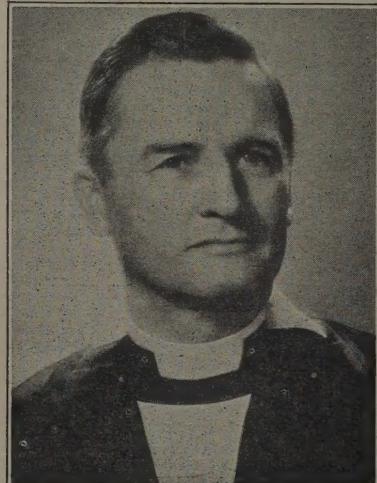
Gaudet was a gift to Bishop Sessums, made by a Baptist woman who had run the school herself. She thought the Episcopal Church better able than any other Church to help the Negroes. A Negro doctor said that if we close Gaudet, which now has 210 pupils, our Church might as well give up Negro work in New Orleans. To build Negro work we must have trained leaders, particularly clergy. These boys at Gaudet are being so trained that some of them will be our future clergy."

Bishop Brown of Southern Virginia put in a word here, saying:

"In Southern Virginia we have raised the salaries of Negro clergy, making them equal with the salaries of the White clergy. The same with our teachers: at Lawrenceville [St. Paul's Polytechnic Institute], our professors have an academic standing equal to that of the faculty of any similar institution."

Bishop Peabody of Central New York entered the discussion at this point:

"I sympathize with the representatives of these schools. But at the same time, I would remind the National Council that we stand in a responsible position to those who gave the Reconstruction and Advance Fund. Also, the National Council knows very little about the American Church Institute for Negroes. The survey makes



BISHOP PEABODY: *Seven Southern Bishops answered his questions.*

\$94,000, of which \$42,000 would come from the R&A Fund. St. Paul Polytechnic Institute needs a trades building, a heating plant, and a dining hall, costing \$165,000, \$97,000 from the Fund. The Bishop Payne Divinity School and its needs was considered separately. In conclusion, Mr. Hunter said:

"I know that we cannot meet the whole need of any of these schools. What I have listed constitutes only the bare bones of what they need. We do what we can. Local people help. Matched dollars get us far. I wish you could give us the whole amounts. But what you do give stimulates people to help make up the whole amount needed."

The Rev. John Heuss Jr., of Chicago, started the debate that immediately followed, when he asked:

"Why not turn over Gailor and Gaudet to the counties?"

Bishop Dandridge of Tennessee sprang to his feet and said with warmth:

"Gailor is in my diocese, as you know. The county wouldn't take it. If we offered it to them, they would drop it. The boys and girls would have no school to go to. The work of Gailor needs to be improved."

complimentary remarks and criticisms. Bishop Dandridge says the report was made by academic people. I submit that we have not yet availed ourselves of the report. We should order an appraisal of the report, and also appraise the whole situation, and report at the April meeting.

"If you fail to do this, you will be taking the word of interested parties. They have asked you to vote \$600,000. I should be sorry to see the National Council act in that careless manner. I suggest that the Presiding Bishop appoint a committee to study the report of the committee, with the help of the Southern bishops and others able to help."

Mr. Hunter replied to Bishop Peabody somewhat incisively:

"I am glad that Bishop Peabody spoke of the responsibility of the Council for the Reconstruction and Advance Fund. The Institute was listed as one of the organizations that the Fund would benefit. Bishop Peabody spoke of appraisal. We have had it, at a cost of \$10,000. Our schools have boards of trustees, and they are responsible people, and know their schools. Bishop Peabody suggests that the National Council members become experts in Negro education. I have been with the Institute for 27 years, and I am still learning. You can't learn all you would need to know to be experts in 27 months.

"The institute is an agency of the National Council. The highest type of men are our trustees. If you are going to take over the running of the Institute schools, you will lose these men."

Colonel Jackson A. Dykman of Long Island spoke next, saying:

"When the Bishop of Louisiana says he needs Gaudet, and the Bishop of Tennessee says he needs Gailor, that is enough for me."

Bishop Carpenter of Alabama relieved the tension when he took the floor here to say:

"I had decided not to speak on this subject unless Bishop Peabody did. [Laughter] I have more confidence in Mr. Hunter's report than in the report Bishop Peabody wants. We shilly-shally here while the Roman Catholic Church comes in and takes the field. We delayed in December, and we are doing it now."

C.McD. Davis of East Carolina had the final word, saying:

"I don't see any need of delay. I have confidence in the report of the Institute that we have just heard."

The question was then called for, and the vote was taken, granting to the Institute the sum of \$408,000 for the schools whose needs were presented. Mr. Hunter expected, he said, to secure the rest of the money from foundations and interested persons.

At the very beginning of his report, Mr. Hunter mentioned the Bishop Payne Divinity School:

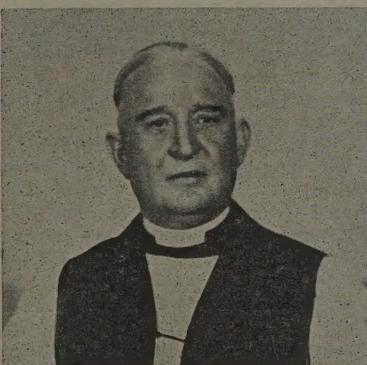
"Both the trustees of the American Church Institute for Negroes and the Southern bishops appreciate the great interest taken by the National Council in the Bishop Payne Divinity School. The committee which made a study of that school recommended that \$250,000 be spent on bringing it up to a certain standard as to buildings and equipment. The Institute has raised \$58,000. The rest, \$192,000, is asked from the Reconstruction and Advance Fund, to be taken from the total of \$600,000 listed for Negro work as a whole.

"It would be a mistake to continue the Bishop Payne Divinity School in its present location. I have no idea now whether the school will be moved. I am not saying it will be, but I think it should be moved to Raleigh, in order to have the advantages of the library, chapel, and other special opportunities of St. Augustine's College. I ask that the grant of \$192,000 be made wherever the Bishop Payne Divinity School may be located."

Bishop Dun of Washington said:

"I make one suggestion with diffidence, because the trustees of the Southern bishops know more and better than I know. But I was on that committee that studied the Bishop Payne Divinity School and recommended the figure of \$250,000 named, with a view to the school remaining where it is, in Petersburg. One thing that I was most convinced of at Payne was that it was no use dribbling money out, leaving nothing in good condition."

The end of the morning session came at this point. In the afternoon, the seven Southern bishops in whose dioceses



BISHOP BROWN: *"Segregation is a condition, not a theory."*

schools of the Institute are located, spoke. Bishop Brown of Southern Virginia was first, saying:

"I am the president of the board of trustees of the Bishop Payne Divinity School. It might be well to go a little bit back. This school was established to educate Archdeacon Russell, whose notable work for the Church is well known. The school has been buffeted about, to and fro, from one committee and commission to another. Nothing has been done to remedy its property or meet its needs. We want to

do something for the Negro people. I believe the thing to do is raise up clergy. People say Payne has not brought men into the ministry. No theological seminary brings men into the ministry. The home and the parish do that. The seminaries educate them, after their bishops have sent them to the seminaries *they*, the *bishops*, not the postulants, select.

"If men go to Cambridge or to the General Theological Seminary, they don't want to come back. Some Southern bishops disagree with me in thinking the Bishop Payne Divinity School should stay at Petersburg. It has been there for 70 years, and it is near the best college for Negroes in Virginia—less than a mile away.

"I know the question of segregation comes up. Segregation is a condition, not a theory. We try to make the Negroes see that they are citizens and Church people. It is slow work, but it can be done, though only through the ministry of the Church."

Bishop Barnwell of Georgia, the next speaker, said:

"Segregation is the *result*, not the *cause* of racial tension. But I don't want to discuss that now. I want to call your attention to that report of which Bishop Peabody spoke. There is not one word of criticism in it of the Bishop Payne Divinity School as it exists. Payne has been a disgrace to us because of its equipment, not its work."

Bishop Gravatt of Upper South Carolina, speaking next, said:

"If you close the Bishop Payne Divinity School you will kill Negro work in the South. If you stop everything because of segregation problems, you will not help the segregation problem in the United States one bit. Payne is the Negroes' own. They help run it. They can't do that at any Northern Seminary."

Bishop Penick of North Carolina, the next speaker, said with marked earnestness:

"I am strongly in favor of the continuance of the Bishop Payne Divinity School. If the Negro is to work in the South, he must be trained in the South. The great need of the Church in the South is to raise up and equip men to be evangelists. Seventy percent of the Negroes of the South are now untouched.

"I believe that Negroes should be taught by Negroes. They are not at ease with White people. It is only to their own people that they open their hearts. The Negro is an emerging race. That is why Negroes are so sensitive. When they emerge fully, the Negroes will go forward. But we are talking now about an educational problem, not a racial problem. Let us keep that clear."

Bishop Gray of Mississippi, the last speaker, said:

"I am told by Bishop Harris [of Liberia] and Mr. Caution [the Rev. Tollie L. Caution] that the graduates of the Bishop Payne Divinity School are well equipped for the ministry. We must be ready to sub-

mit to the discipline of achievement. If we keep working at the problem of Negro education, we shall come through, if we have patience."

Bishop Jackson of Louisiana and Bishop Dandridge of Tennessee had already spoken. When asked if they would speak again now, they replied that they merely wished to add that they agreed with what the other five had said.

The final settlement of the question of the Bishop Payne Divinity School was considered in executive session. The action taken was to hold in reserve for the Bishop Payne Divinity School the sum of \$192,000 already listed, until further information was secured as to the question of location and other details.

### The Budget for 1947

Dr. Lewis B. Franklin, Treasurer of the National Council, presented the budget for 1947, with a total of \$35,031 added to the budget of \$3,386,887 adopted by General Convention. This brings the amount up to \$3,421,918. Estimated lapsed balances of \$100,000 bring it to \$3,321,918. A shortage of \$154,611 is indicated, on the basis of expectations from the dioceses and missionary districts. While it is hoped that extraordinary efforts may be made to raise these expectations, the budget must be cut in the amount of the estimated shortage. Dr. Franklin said that in suggesting reductions first consideration was given to items for salaries for workers not now in the field or under appointment. The cost of maintaining workers in China is so high that the number must be limited severely.

#### PROMOTION CUT SEVERELY

A necessary but regrettable cut was that in the appropriation for the Department of Promotion. This amounts to \$24,500. Reduced greatly are the travel allowances, the item for field conferences, and, most heavily, the allocation for radio, motion pictures, and exhibits—these last being of extreme importance in the campaign for the Presiding Bishop's Fund for World Relief. This cut for Promotion will be restored should sufficient additional funds come in.

Interest was expressed in the additions to the budget in the amount of \$35,031. These are: cancellation of 10% cut in children's allowances, \$6,740; "cost of living" bonuses to missionaries, \$13,200; "locality allowances" in Alaska, \$6,400; and new appointments and adjustments, \$8,691.

A new item, from funds available, was \$1,500 to the budget of the Division of Christian Social Service, for supplementary salary to priests of the Church serving as full-time chaplains in Federal prisons. There are sixteen such prisons,

requiring full-time Roman Catholic and non-Roman chaplains. At present there is no priest of the Episcopal Church serving as full-time chaplain. Several add such ministrations to their already heavy parochial work. The beginning salary of a chaplain for a Federal prison is \$2690, without a house or pension premium. This grant will make it possible to have the Episcopal Church represented in this field by full-time chaplains.

### New Standing Committee

A new committee was set up in the National Council at the February meeting. The Presiding Bishop introduced the plan:

"Our organization is weak in the fact that the National Council meets only three times a year. The authority for all we do is the General Convention. The officers of the National Council are the servants of the National Council, and the Council is the servant of the General Convention. The officers ought not to be asked to assume certain responsibilities; nor should they have the brick-bats thrown at them when they do. The National Council is responsible, and it should have a Standing Committee, similar to what other organizations have—to act in between the meetings of the Council, as other such committees act between board meetings."

It was voted to have a Standing Committee, and Bishop Dagwell of Oregon, Colonel Jackson A. Dykman of Long Island, and C. McD. Davis of Upper North Carolina were appointed to draw up a resolution providing for its inauguration. They reported at a later session, recommending an amendment to the by-laws, establishing the committee. The members shall be the President of the Council and six members thereof, the six to be nominated by the Presiding Bishop and elected by the Council at its annual meeting, to serve for one year. Four members shall constitute a quorum. The committee shall have power, during recess of the National Council, to act upon such matters as may be referred to it by the President, provided, however, that it shall have no power to appoint or approve the appointment of heads of departments or to approve the expenditure of funds, except such funds as have already been included in the budget; or to incur any obligation in excess of \$5,000. All action shall be recorded, and reported to the Council at the meeting next following such action.

The Presiding Bishop spoke to the report, saying:

"The idea of this Standing Committee is to have a committee of the *National Council* act, instead of the *officers*. Also, it makes possible action in routine matters not important enough for meetings of the National Council to give time to. With this committee, we could set up an agenda

for the council meetings, to consider the great problems of the Church—such as rural work, the Far East, Negro work. My idea is to get rid of as many routine matters as possible. If you don't want an agenda of that kind, then don't set up this Standing Committee."

Bishop Dun of Washington took the floor to say:

"We need such an agenda. The Department of Christian Education would like two hours on it, to get the advice of the National Council. We have so much routine. Susie Jones is nominated for Indian work. I don't know Susie Jones and I don't know Indian work. I say 'Aye,' because I believe in the judgment of those who do. But why should I have to go through this liturgical procedure?"

No one else spoke, and there was a call for the question. The Standing Committee was unanimously voted. At the final session, the Presiding Bishop announced the nominations to it, and they were confirmed by the Council: Mrs. John E. Hill of Pennsylvania, the Rev. Dr. Horace W. B. Donegan of New York, Bishop McKinstry of Delaware, Colonel Jackson A. Dykman of Long Island, E. Townsend Look of New Jersey, Dr. Lewis B. Franklin, Treasurer of the Council. The Presiding Bishop is a member, *ex officio*.

### Promotion Achievements and Plans

Bishop McKinstry of Delaware, chairman of the Department of Promotion, reported progress in several areas. *Forth* now has a circulation of 70,000, and expects to have 80,000 by autumn. Fifty per cent of the clergy are using "Parish Helps," the material prepared for their assistance last year. Less happy was the report that the Department has fewer field workers, when more, not less, field work is needed. However, it was hoped that volunteer workers from among the clergy might be secured, to go out and present the Program of the Church. Mr. Jordan requires an assistant, Bishop McKinstry reported; and the Council voted to provide him with one, with a salary of \$6,000.

Bishop McKinstry called upon Mr. Jordan, director of the Department of Promotion, to speak. Mr. Jordan said:

"I care more about the Presiding Bishop's Fund for World Relief than about any job I have ever done. I have been in every one of the eight Provinces, and have had meetings. I have met with clergy in some dioceses. The people are enthusiastic when they hear about the Fund. Both clergy and laity are all for it."

"We took a chance when we made the film, *Not by Bread Alone*, but it is effective. It shows what help we have given and are planning to give. We have 400 trained speakers, who address the congregation or audience after the film is shown;

they give the details which the film, even with its audition, cannot completely give."

The Presiding Bishop added a word, saying:

"I was there in Europe. The situation of destruction and need can't be over-emphasized. It is difficult to describe it, because you can't realize it unless you have seen it. I saw it with my own eyes. The Church should take the lead and set the example. We can't meet the need, but we must try. General Convention has told us to try. But we have a higher authority than General Convention: the example of Christ. If we can forget the need in Europe and enjoy our own comforts, the judgment of God will be upon us."

### Cable from Bishop Gilman

On the last day of the February National Council meeting, a cable was received from Bishop Gilman of Hankow:

"Suggest [the Rev. Gilbert] Baker, [Dr. Logan H.] Roots, [the Rev. Alfred] Starratt postpone sailing due to accelerated financial crisis."

The three missionaries named were in San Francisco, with their families, planning to sail on the very next day. Their luggage was on board and their passage paid. When the cable was read to the Council, the members sat for a moment in silence. There was then a discussion of the situation. The Rev. A. Irvine Swift, acting director of the Overseas, said:

"I think that we should take the advice of the China bishops. We have Bishop Gilman's. I should like to wait to hear from Bishop Craighill and Bishop Roberts, as to policy in the matter of postponing sailings."

J. Earl Fowler, Assistant Secretary of the Overseas Department brought out another element in the situation, saying:

"There are six or eight children in this group planning to sail tomorrow. I should not think we ought to send any missionaries with children."

The Rev. Dr. Robert A. McGill of Southwestern Virginia spoke on another point, saying:

"We should make a strategic mistake if we were to start withdrawals. The Roman Catholic Church went into Japan when we withdrew, and got a firm foothold. Missionaries want their families to be safe, but they don't hesitate to meet dangers themselves. They want to be in their fields, doing their work."

Bishop Dun of Washington said:

"Here we sit talking. We ought to notify these three men in San Francisco who are planning to sail tomorrow. We ought to call them on the telephone at once, and tell them that they must postpone going to China."

The suggested telephoning was done.

The Council then voted to refer the whole matter of sending missionaries to China in the present chaotic financial condition of that country to the new Standing Committee.

### Bishop Tucker, Dr. Clark

Bishop Tucker was present at the Council meeting. He came in and sat in the place where visitors sit. Bishop Sherrill saw him and insisted that he come into the Council Room and sit by him. Then Bishop Sherrill announced that Bishop Tucker had consented to be his Adviser on Matters in the Far East.



DR. CLARK: *Two-minute man.*

There was enthusiastic applause. Bishop Tucker could not be persuaded to speak, but he appeared pleased to be so affectionately greeted.

The Rev. Dr. C. Rankin Barnes had his first experience as Secretary of the National Council. The retiring Secretary, the Rev. Dr. Franklin Clark, sat beside him.

Bishop Mitchell of Arkansas presented a minute of appreciation of the Rev. Dr. Franklin J. Clark. This was adopted with a rising vote. Whereupon, the chairman of the committee appointed in December to prepare such a minute arose and stated that his committee had a minute in preparation. With more applause, Dr. Clark was asked to regard himself as having been the recipient of two such minutes.

### Seabury House

The news of the option on the property at Greenwich, Conn., [L. C., February 16th] was given to the National Council by the Presiding Bishop. He

described the large house, and the uses to which it would be put. To meet the purchase price, make necessary repairs and provide furnishings, and to maintain it for three years, \$150,000 will be necessary. The Presiding Bishop has already raised one-fifth of that amount. It was suggested that a loan might be made from the National Council, to make the transaction possible. This loan would be paid as rapidly as possible, as funds were raised in the amount of the other four-fifths.

General Convention appointed a committee to find suitable property for such a center as this will be. The Council voted that a supplementary committee be appointed, to assist this committee. Like the General Convention committee, this aiding committee will be made up of both Council members and members from outside the Council.

Speaking about Seabury House, the Presiding Bishop said with marked emphasis:

"This center should be secured and made ready as quickly as possible. Ultimately, it should be endowed, but it is not likely to be endowed within the next three months. I have secured a fifth of the amount immediately needed. I feel that I have been playing a lone hand. I need your help."

"The large house can take care of 40, at night. The National Council could meet there. So could the Girls' Friendly Society and many other Church groups. We certainly need a center. Now we are the 'displaced persons' of the Church, with so little room in the Church Missions House that we have to ask our neighbor, Calvary Parish House, to take us in. We should have conferences, and we can, with this big house."

"There will be no style about it. We want it to be simple in surroundings, food, and in every other way. Everyone has expressed good will, but we need more than that. We must have the necessary money. I cannot say too strongly that none of it must be raised in any way that will interfere with or take money from the Fund for World Relief. That has first place for the next three years. No other money is so important as the money for that fund. We must not have a campaign, nor do anything that will injure or retard the World Relief work. Those people over in Europe have first claim."

### ARMED FORCES

#### More Chaplains Needed

The Navy Department is urging the Church's Army and Navy Division to do everything possible to secure chaplains for the regular Navy. At the present time 15 more Episcopal chaplains are needed. The chaplains' corps expresses the desire to "maintain an equitable denominational distribution . . .," and eligible priests are urged to investigate the possibilities.

## LIBERIA

Education Increasing in 1947  
In the Mission Field

By the Rev. A. A. PACKARD, OHC

Education is "up and coming" in Liberia today, not only in slow but sure improvement of equipment and personnel, but also in a very real growth in the number of youngsters desiring it, and parents or guardians anxious to obtain "book-learning" for their children or wards. This really seems to be a definite movement throughout all of West Africa, particularly in colonies under British control, and not least too in the independent Negro Republic where the American Church is hard at work. Actual figures tell something of the tale. One of our principal educational plants is at Cape Mount. Here there is a total of 100 boys and girls, most of them boarding pupils. To help on the progress of things, a new electric power plant is being installed, together with an additional hospital unit. Then, in the Vai country districts back from the coast and worked from the mission station at Cape Mount, there are at present four small schools having eight teachers and 225 boys under Christian instruction.

After more than "a century of endeavor" (110 years to be exact), the only strong work within Liberia well back from the sea-coast is that entirely maintained and run by the Order of the Holy Cross, centering at Bolahun in the extreme northwest, and most inaccessible, Bandi section of the country, about 200 miles from Cape Mount. The promising conditions regarding education are seen clearly here as well as in more civilized areas. The prospects for educating boys and girls are limitless. Even within the last two years, the Holy Cross Fathers and the mission Sisters of the Community of the Holy Name of Malvern Link, England, associated with them, have noticed this phase of their many-sided missionary field grow by leaps and bounds. Now it is not an infrequent occurrence for them to be compelled to turn away prospective students because of the lack of accommodations.

Within the past few months 100 new scholars have been enrolled. The present arrangements are as follows, to make up a total of four schools: the large central ones on the 117-acre Bolahun compound, Holy Cross for grades four through eight with some 85 boys on the rolls; St. Agnes', 85 boys through grade three, and 60 girls to grade seven; two outstation schools, St. Stephen's, Vezala, in Loma country, 50 boys

through grade three, and St. Martin's, Foya-dundu, Gisi country, 30 boys through grade three. Two new schools, another in Loma or Buzi section, and one in a Mede location to the southwest, are being planned. In addition to these, higher or secondary education is going to be pioneered with six young men pupils as a starter, beginning in mid-February. The entire teaching staff at present includes two of the Fathers, all four Sisters, and 18 native men. Buildings are extremely simple, in native style, but quite adequate for the necessities of the moment. At Vezala there is a 25-acre compound for our mission, with the little Church of the African Martyrs, a large classroom building, two dormitories, two teachers' houses, and a priest's residence.

At Foya-dundu a compound of equal area is being developed, which will contain a schoolroom, dormitory, and teacher's house within a few weeks' time. In Bolahun the upper school occupies sizeable ground space between St. Athanasius' Monastery on its hilltop overlooking the whole mission, and the big new St. Mary's Church. It is composed of a playing field, three dormitory and two classroom buildings, and assembly and mess halls. Instructors live nearby, and some of the boys board with them off the campus. The lower school under the supervision of the Sisters, now possesses four-classroom houses, a teacher's house, two extra sheds for temporary class use, two girls' dormitories, the girls' dining room and kitchen, and their own chapel. Then, too, the zinc-covered guest house near the Monastery is being remodelled to provide for the first year of high school.

With the recent appointment of five

new missionaries to work in the Liberian field, the prospects for expansion in 1947 look unusually good.

## VIRGIN ISLANDS

## Patronal Festival Celebrated

By the Rev. K. A. B. HINDS

On Sunday, January 26th, more than 600 people attended the out-door procession through the streets of Frederiksted, St. Croix, V. I., and the Sung Mass to take part in the patronal festival celebrations of St. Paul's Church, Frederiksted. It was a stirring sight to see the parishioners publicly witnessing to their faith. The preacher at the Sung Mass was Bishop Colmore of Puerto Rico, who was visiting the parish for the last time before his retirement. He preached an interesting sermon on the life of St. Paul, concluding with a farewell to the people of this parish.

The patronal festival was kept with great enthusiasm. There was the usual daily Mass with goodly numbers attending each morning; also each evening there was Festal Evensong, sermon, procession, and Benediction, and each night the preacher was a priest from one of the other churches in the Virgin Islands. The congregations were wonderful and during the octave the average number at Evensong was over 200.

Special mention must be made of the women's service on the Monday of the octave. Sister Mary Elizabeth of the Convent of the Transfiguration in Ponce, Puerto Rico, spoke on the Religious Life in the parish hall to more than 200 women.



PATRONAL FESTIVAL AT ST. CROIX: An outdoor procession was one of the stirring scenes of Bishop Colmore's last visitation.

Homeward . . . II. *The Kindergarten of Christian Living*

By the Rev. Joseph Wittkofski

BEFORE each human individual, there is a vast unexplored world. Across this vast landscape each man and woman is expected to make his or her way. Progress depends upon the elimination of evil and the positive practice of good. The Christian life is an ordered existence. God does not expect people to cut a way through the jungle to come to Him. He sent His Son into the world, and through the Church, He has prepared a highway. Very frequently people decide to ignore the Church and they endeavor to create a private road to God. Getting lost in the jungle is the inevitable result of such action.

The study of spiritual living is important. No one desires that which he does not know. If a person has never heard of Yellowstone Park, he will have no desire to visit the place. The road that leads to God is long and arduous. If the Christian is to have the strength to sustain him, he must know something of the goal that is before him. Satan does all in his power to make the way difficult. Without any definite knowledge of the journey's end, the individual can easily be discouraged. The world has been impregnated with naturalism and rationalism. It is practically impossible to avoid the influence of these destructive teachings. Modern thought-patterns have been established in these channels. Only a concentrated effort toward spiritual living will begin to nullify these unwholesome influences upon Christian lives. Although salvation in its attainment is terribly individual, the quest for it is a corporate activity. The Christian has a responsibility before God to aid members of his family as well as to assist his neighbors on the way toward God. In the world in which Christianity is weak, people will not be interested in the Church until they have been convinced that the Church has something to offer them. Churchpeople must know the Church, if the cause of Christ is to go forward in the world. Those who profess belief in Jesus Christ should study the doctrine which they proclaim. The primacy of the spiritual must not only be taught, but it must be lived.

Spiritual direction is necessary to the proper development of the soul. Nobody can judge himself. The Church trains her ministers to be prepared for the guidance of souls. People do not sufficiently use their ministers. After administering the sacraments, the priest's first duty is the cultivation of souls. This

spiritual care will be effective, if the Christian learns to respect his minister as a representative of God. Between the two, there should be a mutual respect tempered with true affection. The Church ordains a minister because she is convinced that he really loves souls. The Church expects her children to trust her ministers and to be absolutely frank with them. The priest is a member of every family under his care. The individual ought freely to follow the advice of the clergyman that is placed over him. Only a grave reason should prompt a person to seek direction of a clergyman in any other than in his own parish.

## SPIRITUAL DISCIPLINE

A rule of life plays an important role in spiritual living. Routine permits a better use of time. It enables a person to make his daily actions into something of value in the sight of God. Order is required for achievement. A student who does not develop a method of study is seldom a success in school. Christian living is not haphazard, but demands a thoughtfully prepared plan. Each person ought to create a simple rule which he can apply in his daily life. The rule should never be abandoned in spite of any circumstances. Before adopting a plan, it is very wise to discuss it with a minister. The priest of the Church serves as a highway patrolman, and he will gladly direct his charge, so that the person will not make the mistakes that are common to novices in the spiritual life.

Religious values are real. They cannot be separated from daily living. The spiritual life has the capacity to absorb the material life and to place all human actions on a spiritual plane.

## RESULTS OF THE RELIGIOUS LIFE

Living in God produces a freedom that is beyond all human concepts of liberty. He who shares the life of God fears nothing because the creature comes to possess all things. Life in the Source of all things gives the Christian true beauty, since it enables him to reach his individual perfection. The true follower of Christ requires no cosmetics. Knowing God, the Christian finds truth to satisfy the innermost longings of the soul. There is no intellectual satisfaction apart from God. Living according to the divine scheme, one finds the courage to face himself as he is. He understands that apart from God he is nothing, and that

his true value springs from the divinity living and acting in him. Through the indwelling God, the Christian finds the strength to perform daily acts of kindness and to overcome the obstacles that tend to separate him from his end.

Above all other things, the imminent Deity produces life. Where dwells the Fountain-Head of life, there can be no death. Life in an unbroken chain has been ascending toward God since the dawn of the universe. Life is the most important thing in all creation, and mankind is the most important manifestation of life. Through the Incarnation of the Word of God, mankind was elevated above the angels. Through Jesus Christ, a new principle of life was made available to all who really wish to share the divine living. Individual human lives can be preserved through all eternity. Love alone in God can purify a human soul and make it worthy of eternal endurance. The absence of love is selfishness, and no matter how cleverly this is disguised, its only end is extinction and everlasting death. Each human being is given the choice between love and life or selfishness and destruction.

## A HIGHWAY MADE BY CHRIST

The love which God intends for man to know possesses the power to paralyze evil in all of its forms. It will carry the Christian through the way of purgation, the illuminative way, and the way of active contemplation, until one is absolutely free of self and God dwells in him. The world has been so constituted that God will not overcome evil without the aid and consent of man. God exists in the universe, but He will not force humanity to accept Him or to use His power to overcome evil. In following the way that leads to perfection, the Christian becomes a distributor of goodness in the world. There is, however, only one way to God. Our Saviour made that clear, when He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The denial of self is the way of purgation, the taking up of the cross is the positive practice of the virtues, which is the illuminative way, and the following of Christ represents the third stage in advance toward God, which is called the unitive way, or the way of active contemplation. Christ has carved a highway through the world's jungle of selfishness. The Christian's obligation is to find and follow this avenue that leads to God.

## The February National Council Meeting

AS USUAL, the February meeting of the National Council, which is the annual meeting, was concerned with problems of finance. The treasurer surprised the visitors present by announcing that the Council at its December meeting had added \$35,031 to the Budget for 1947 adopted by General Convention in a total of \$3,386,887. These items were necessary in view of greatly changed conditions. The 1947 Budget, as now proposed, is \$3,421,918. While lapsed balances will meet \$100,000 of this, the fact must be faced that expectations from dioceses and missionary districts indicate clearly that there will be a shortage of \$154,611 unless expectations are increased wherever possible.

A cut in the amount of \$154,611 is extremely serious. All the overseas missionary districts would be affected, and also rural work, Negro work, and Japanese work done through the Division of Domestic Missions. The Department of Promotion would be so affected that the vitally important work for the Presiding Bishop's Fund for World Relief would be handicapped, as well as the Every Member Canvass. These details are given here in the hope that bishops, rectors, missionaries, and, indeed every man, woman, and child of the Church may step forward and make up that \$154,611. Moreover, it might be possible to add to that sum, providing something for the emergencies that are almost certain to arise, owing to the fluctuation in currency values in China. Let everyone do more — even those who have already done much.

The problems connected with the work for and with Negroes came up again. It was a satisfaction to observe the unanimity with which the entire amount asked from the Reconstruction and Advance Fund for the schools of the American Church Institute for Negroes was granted. We are not among those who criticize the National Council unfavorably for wishing to hear more about the several schools. The desire certainly shows active interest. The schools are some distance away from the dioceses and provinces of most of the National Council members. Opportunities for visits are infrequent. Moreover, the work of those schools is of paramount importance to the Church. From them come imperatively needed leaders. This is not a theory: such leaders have already come, and are now coming, from the schools of the Institute.

The presence of the seven Southern bishops, invited to attend the Council meeting and speak, added to the bishops who are members of the Council, gave a flavor of the House of Bishops to the February meeting. One listener observed after the session that the seven all said the same thing, in different words.

That was the most significant feature of the occasion. Here were the Bishops of Louisiana, Georgia, Tennessee, North Carolina, Upper North Carolina, Southern Virginia, and Mississippi, representing sections of the South which are as different as New York and Massachusetts, or as Wisconsin and Iowa. Yet, they all actually did see the problem in much the same light. We venture to think that this is because they have looked at it, and looked through it, and have a deep understanding of it.

More significant still was the evident desire of the seven bishops to hear what the members of the National Council, living and working in the North, Middle West, and Far West, in the North East and Northwest, thought. They made it clear that they saw the problem not as a local matter but as the concern of the whole Church.

The cable from Bishop Gilman of Hankow, suggesting that three missionaries planning to sail on February 14th postpone their departure, was disquieting at first glance. But it happens that all three are married men, with children, and the fact that wives and children were accompanying them allayed alarm somewhat. Without knowing just what was in Bishop Gilman's mind, it does seem reasonable to suppose that he felt that China was scarcely the best place for receiving women and children at this time. The mere reading of the daily papers, would support such an opinion. The word "postpone" also was reassuring. It is hard for the missionaries, who are eager to return to their work. We hope that the "postponement" may not be for long.

A matter nearer home called forth an emphatic statement from the Presiding Bishop: Seabury House [L.C. February 16th]. On no account, Bishop Sherrill declared, and, indeed, repeated twice, are the funds required to buy and to prepare and to endow Seabury House to be made the subject of a campaign, or, in any way whatever, to interfere with the campaign for the raising of the \$1,000,000 each year of the triennium, for the Presiding Bishop's Fund for World Relief. Bishop Sherrill himself having raised one fifth of the amount immediately needed for Seabury House, it would seem likely that enough men and women from among the thousands who have said repeatedly that the Church should have such a center as Seabury House will be, may make special gifts, over and above what they give to the Fund for World Relief. Seabury House is needed; but, as Bishop Sherrill implied, nothing at all is so greatly and so immediately needed as help for the suffering peoples of the world.

The new Standing Committee of the National

Council is not so much of a departure as may at first sight appear. Most boards of trustees have standing committees, to represent them between stated meetings. Since the formation of the "Cabinet" of the National Council, consisting of the officers and heads of departments, the interim business of the Council has been handled well. But we agree with the Presiding Bishop that there should be some group representing the members of the Council, to act with the cabinet. As he said, this takes nothing away from the National Council but gives it more power. The four members appointed have wide and varied knowledge and experience of the Church and the practical details of the Church's work as done through the National Council, acting as a board of trustees.

A particularly pleasant incident of the February meeting was the prolonged applause when Bishop Tucker was seen, sitting in the place reserved for visitors. Bishop Sherrill insisted upon Bishop Tucker's coming not only into the Council Room but to a seat next to his. Still more hearty applause greeted the announcement that Bishop Tucker had consented to his appointment of Advisor to the Presiding Bishop on Matters in the Far East. Bishop Tucker was urged to speak, but he shook his head and smiled. However, he was there, and it is good to know that he will be so closely associated with Bishop Sherrill.

### Negroes in Diocesan Conventions

AT ALMOST the same time that the National Council was discussing the schools of the American Church Institute for Negroes, two Southern dioceses were debating the difficult question of the representation of Negro Churchmen in their diocesan conventions.

The diocese of Arkansas passed on final reading constitutional amendments to abolish the distinction between representation of Colored and White parishes and missions, and clerical membership in the convention. This, we understand, leaves only one diocese with a separate Negro convocation not fully represented in the diocesan convention, though there are still several that make such a distinction in the representation of the Woman's Auxiliary. The diocese of Arkansas is to be commended on this step, which was taken without serious opposition, thus bringing it into line with the other dioceses of the Church in this respect.

The situation in the diocese of Texas was rather more complex. The question there was not the formal representation of the Colored clergy and churches in the convention, but their participation in a common meal. This question, so likely to be lightly dismissed by Northerners whose knowledge is often only theoretical, raises the whole problem of segregation, which most Christians recognize as basically un-Christian. But where segregation is a part of the warp and woof of the social order, buttressed by law

**RURAL EVENING**

**L**IIGHTS in the cabins grouped around  
The lodge are out, and dark  
Has blurred the lines of tree and ground.  
No firefly lends a spark

Of flame to pierce the canopy  
Above. Only the drone  
Of katydids in every tree  
Proves man is not alone.

Although night conquers world and room,  
The candle of the soul burns on,  
Prophetic as celestial bloom  
Of an unfailing dawn.

LOUISE CRENSHAW RAY.

and custom, it is not easily set aside, even by men of the best will. After a somewhat heated debate, in which state and municipal laws, the Articles of Religion, and other more or less germane authorities were invoked, praised, condemned, and rejected, the convention wisely decided to appoint a bi-racial commission to study the problem and make practical recommendations. This is a perhaps small but none the less significant step in the right direction. It remains to be seen whether the bi-racial commissions (both the diocesan one and the one appointed by General Convention) will make forward-looking and practical recommendations, and whether those recommendations will be followed.

In a recent study made under the auspices of the Federal Council of Churches, the Episcopal Church was given credit for making substantial progress in the solution of racial questions within its fellowship. Perhaps we do not wholly deserve the credit, for we have not made nearly as much progress as we should. There are still far too many places in which Negro Churchmen are considered as second-class communicants, just as Negro Americans are considered as second-class citizens. But at least we have not relegated our Colored brethren to a separate Church, and on the whole the Church is, we believe, making progress in the important realm of race relationships. We wish that progress were faster, and more uniformly distributed throughout the Church. And we welcome the steps, small perhaps but in the right direction, that are being made by such dioceses as Arkansas and Texas, as well as others, both North and South, that are tackling the problem with the earnest intention of finding a Christian solution.

# Our Lord's Rule of Life

By the Rev. Lloyd E. Thatcher

Warden of the Collegiate Department and Registrar of Nashotah House, Nashotah, Wis.

*And Jesus increased in wisdom and stature, and in favour with God and man.* Luke 2:52.

**I**N THE first two chapters of St. Luke's Gospel we have the narratives of our Blessed Lord's birth, His presentation in the Temple, and finally His visit at His twelfth year to Jerusalem with His parents—the completion of those rites and ceremonies which made Him a member of the Jewish faith. And then the curtain is rung down and the intervening dozen and a half years are hidden in obscurity.

When the curtain rises again, He is a mature man, ready to start His ministry, and for the next three years of His life there is one dramatic incident after another in His preaching and teaching until it culminates with His supreme sacrifice upon the Cross for the redemption of the world, and His glorious resurrection and ascension and the conviction of the world in the words of the Centurion, "Truly this man was the Son of God."

There have been all sorts of speculations as to what happened in these hid-

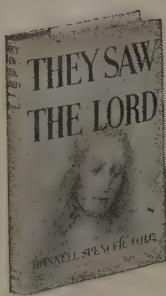
den years. There are no facts given us in the Gospels. There are no sources upon which we can with absolute confidence rely. Our speculations for the most part fall into the realm of wishful thinking or pious opinion, and some cults have gone so far as to maintain that our Blessed Lord went to India and learned the occult beliefs and practices of the Hindus. The most, if not all of these speculations we can dismiss.

## SUMMARY OF RULE

Perhaps the shortest biography and yet one of the best which has ever been written is in the one short sentence of our text: "And Jesus increased in wisdom and stature and in favour of God and man." It is a summary of the rule of life which He followed in preparation for His ministry and gives to every one of His followers a basic plan—a rule of life. In it there are four fundamental elements which we as Christians should take as the basis of our rule of life, and especially those of us who are convinced in our own minds that we are called as priests and His personal representatives

in His Body the Church. Too often in our own lives, we do not get a well rounded picture of the things which are necessary for the preparation of our ministry. You know, and I know that there are many who think that all that is necessary to become a priest in the Church of God is to learn to perform the sacraments, especially to say Mass and we vainly hope that the world will flock to the Church to hear Mass said by us. Then there are those who think that a rule of life consists of attending so many Masses each week, saying so many prayers, making so many meditations and going to confession at regular intervals. They set up a program of this kind as their rule of life and fail miserably in keeping it. Doubt, disappointment, and discouragement enter their lives and they wonder just what is wrong. They have not taken as their pattern our Lord's preparation for His own ministry these four fundamental elements which St. Luke gives in this one sentence biography.

What are those elements? The first one which St. Luke enumerates for us



*"Then were the disciples glad, when they saw the Lord."*

# They Saw The Lord

By

*Bonnell Spencer, O. H. C.*

**Contents:** The Keynote of the Gospel; What the World Saw; The Disciple Whom Jesus Loved; The Faithful Follower; The Penitent; The Way of Prayer; The Church at Worship; Spiritual Combat; God's Little Ones; The Way of the Cross; The Virgin Mother; Rule and Governance; Apostolate; He Was Taken Up; The Heavens Opened; Born Out of Due Time; The Judgment.

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wisdom. "Jesus increased in wisdom." We might call that His mental preparation, obtaining a knowledge of the world in which He had come to live as a human being. An understanding of the revelation of the Father to the ordinary everyday individual and how those individuals react to that revelation. An understanding of people and their problems in the basic things of earning a living to provide themselves with food, clothing and shelter. An understanding of the history of culture which includes the arts, politics, science, philosophy, religion, sociology, and all of the other achievements of mankind since the dawn of recorded history. In other words the best thought and achievements of mankind. We are not told just how our Blessed Lord was educated, who His teachers were, or what schools He attended, but it is reasonable to assume that He like others of His time did receive a formal training from the rabbis in the wisdom of His time, for St. Luke tells us that He increased in wisdom. I believe that we can with all confidence put down as the first element which we should in our own rules of life—a thorough and adequate mental training.

The second point which St. Luke makes is that Jesus increased in stature. Of course we could brush this aside and say He grew up, but I believe there is more to it than merely the process of growing up. It was not merely a vegetative process of youth where anabolism is greater than catabolism, but rather it was a physical training and discipline to produce a sound body, one which could withstand all of the physical calls which are made upon it. I am afraid that too many of us have a picture in our minds of our Blessed Lord as a frail, gentle mystic, some one quite apart from this world, when in fact He was a strong, virile man, who drove the money changers from the temple, who was not afraid when the occasion demanded it to say some of the hardest things imaginable to those in authority. I am sure that St. Luke means when he says that Jesus increased in stature, that there was that physical discipline which drew virile men to Him, men who knew from their own experience that here was one whom they could follow. In the first two characteristics which St. Luke describes in this one sentence biography, we find the discipline of the mental in the word wisdom and the discipline of the physical in the word stature.

We turn now to the last two characteristics. "And in favour with God and man."

The first of these is what we may call the spiritual. Our Blessed Lord says in the summary of the Commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength." And again He says, "Not

everyone that saith unto me Lord, Lord shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And again in the Lord's Prayer He Teaches us to pray, "Thy will be done on earth, as it is in heaven." It was His mission here in His human nature to teach us to know the Father and to do the Father's will. He increased in favor with God in His mission as He did the Father's will and by His teaching and example taught us the Father's will.

And the last is that he increased in favor with man. "And thou shalt love thy neighbour as thyself." His sorrows, his whole being was the object of our Blessed Lord's love. It is the secret of our Blessed Lord, when He said, "I, if I be lifted up—that is lifted up by sacrifice and love—will draw all men to me." It is the secret of the divine personality which wins the favor of man.

Some will say, you are reading into this one sentence biography things which are not there. The curtain was dropped and we are left in darkness for some eighteen years. That is true, but when the curtain was again raised there must be some explanation of the things which happened while it was down to account for the fast moving events for the recorded facts in the Gospels, for a ministry which has changed the face of history, for the example of a preparation, for a rule of life for all who will take up the cross and follow Him and be His faithful soldiers and servants to their life's end.

It is not a one, but a foursided preparation, a preparation of the mind, a preparation of the body, a preparation of the spirit, and a preparation of the personality. We must know the accumulated wisdom of the ages, its meaning and significance in God's scheme of things. We must be physically fit to carry on the work of Christ. We must know God and His will and obey it, and we must develop personalities which will draw all men to Christ. If any one of these four elements is omitted from our discipline, from our rule of life, then it has failed, and we are unprofitable servants.

It might be remarked in passing that our failures and our sins come largely because we have failed to have a rule of life which disciplines the mental, the physical, and the personality. They are not so much failures in the spiritual but failures in the temple in which the spirit dwells here on earth—failures on the other three sides which we have neglected or refused to discipline.

A one sentence biography, packed with unlimited and eternal meaning—the key to our lives and especially to those who would plead Christ's sacrifice at the altar. And Jesus increased in wisdom and stature and in favor with God and man.



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# Little Children and the Church

By Adelaide T. Case, Ph.D.

Professor of Christian Education, the Episcopal Theological School, Cambridge, Mass.

THE RECENT increase in the birth rate which is overcrowding the nursery schools and kindergartens of the country has presented the Church with a problem of religious nurture which we are quite incompetent to handle. What shall we do for the babies in Church families and for the little children toddling up the Church or parish house steps on Sunday morning?

The young men in war service have occupied our attention; also the adolescent and pre-adolescent boys and girls for whom the war years offered dangerous freedom and excitement. Without doubt the honors rightly went to our work with the boys in the service, however open to criticism at points it may have been, and to the new ideas in work with boys and girls which have been stimulated by our National Youth Commission. We can all take heart when we think of the many summer conferences and work-and-worship camps all over the country and the fine job being done by the reorganized Girls Friendly Society and the Youth Consultation Service, not to mention Church Scout troops in many parishes and our part in weekday classes on public school time.

But the little ones have been neglected. Our national Division of Christian Education, crippled by lack of funds and an even more serious lack of informed and adequate support, has on its staff no special worker for parents and young children. The officers of the Division are well aware of the need and have published a useful folder, *The Christian Family*, and a number of short guides for teaching, each intended for use in pre-school classes in Sunday School for a month or two, or for family use. These "Christian Education Units," as they are called, have proved very stimulating to wide awake teachers and parents. But they are uneven in quality; their form leaves something to be desired; and for these and other reasons they have not yet caught hold in the Church.

"The Little Helpers," an organization which at one time took the place in our Church of "the Cradle Roll" in other communions, has suffered an eclipse. It is no longer promoted nationally and is found only rarely in parishes or dioceses.

To fill the obvious need a new movement is developing in the Church. It has nothing to do with the Sunday School. Its purpose is to encourage the religious education of children under five years old in the homes of the Church. It is a movement of parents for parents, under the guidance of the clergy and directed

by parish and diocesan officers. The movement was started in the diocese of Newark, where, in 1937, the Guild of the Christ Child was organized. Since that time other guilds have been organized in many parishes and dioceses. The central office in Newark issues pamphlets of general suggestions and various bulletins on family prayers, ways of keeping Church festivals, visual aids, recommended books, etc. Organization in a parish involves a head or "directress," a roster of all the little children in the parish, calls in the home, the keeping of birthday and baptismal anniversaries, educational programs for parents, the encouragement of frequent visits to the Church of parents with their children, and the use of the service of Holy Communion with special intention for the guild. A special collect, epistle, and gospel have been approved by the Bishop of Newark for use in his diocese.

The Guild of the Christ Child is not perfect by any means. Some of its material might be improved. Its suggested service for children is not really child-like in prayer and praise. But the guild represents a movement which is thoroughly sound and which should be stimulated throughout the Church. For here religious education is Church centered and home centered. Here priests and parents are united in the name of the Christ Child for the spiritual development of both parents and children.

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Boy Choirs

A PARISH choir with an enrolment of 115 boys! It sounds almost like an impossible dream. It is a dream which is a reality—not in England as one might suspect, but in St. Luke's Parish, Kalamazoo, Mich. That is more, this choir is a democratic organization where the disciplinary problems, so often a difficulty and hindrance to this type of choir, are handled entirely by a choir council composed of boys elected by their own companions. The choir-master acts only in an advisory capacity. St. Luke's Parish is a large one, numbering more than 1,100 communicants, but the majority of its choristers come from non-Church families. Frank K. Wen, the present organist and choir-master, says that the choir could not continue if it were not for the support which it receives from the public school system. Last spring the choir presented a 25th annual concert in the Central High School auditorium to an audience of 2,000 persons.

The plan under which this choir works is one that should commend itself to any parish wishing to institute a boy choir. There are three divisions of the organization. The "Prep Boys" are youngsters between eight and ten years of age who must attend two rehearsals each week for a year before they can enter the "Reserves." The "Reserves" rehearse with the "Regular Choristers" for a year and may be called upon to substitute for an absent "regular" at a Sunday service. A boy is advanced to the "Regulars" at the beginning of his third year with the choir. Then he is required to attend three rehearsals each week and take part in all of the services of the parish. A fourth group, known as "Singing Lads," is a select chorus of 12 or 14 boys which prepares and presents special programs for luncheon and service clubs in Kalamazoo and the surrounding towns.

The "pay" system of this choir is unique. It is based upon a point system. When a boy enters the choir he begins building up a credit of points. He receives one point for each rehearsal and each service which he attended. When he has built up a total of 100 points in this way he begins receiving a penny a point per month. In other words a boy who has earned 100 points receives \$1.00 per month for his services. When he has increased his total points to 200 he receives two cents per point per month. A little simple arithmetic demonstrates that this does not make for high wages for these choristers. When a boy is grad-

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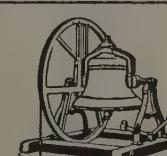
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uated from the choir he receives a bonus of one-half cent per point for the total number he has accumulated during his choir experience. Thus a boy with 75 points would receive \$3.50 as a bonus. The total cost to the parish for its boys does not exceed \$25 per month, according to Mr. Owen.

The disciplining is in the hands of the council. It consists of a president, vice-president, and three members elected by the boys from among the group having the highest number of points. All questions relative to conduct in the rehearsals or in church, or any other matters pertinent to the welfare of the organization are discussed in the council. For infractions of the rules or misconduct the offender is fined a number of points, determined by the council in relation to the gravity of the offense. Mr. Owen says that this method of disciplining is the best he has discovered in several choirs of which he has been the director. Not only is it democratic and effective, but it also is a factor in maintaining splendid morale among the boys.

Could such a system be used in a small church? Why not? In many parishes a choir of 12 "regulars" would be ample to meet the musical needs, especially if a reserve section could be built up as a source of supply in cases of emergency. One of the most unusual and do-votional services in which I have participated was in a small country church with a choir consisting of four trebles, two altos, a tenor, and a bass. It is true that this group had been hand-picked and carefully trained, but it was all the choir that was needed to sing Evensong. If we work for quality rather than for size a small group can be most effective. The plan detailed above is worthy of consideration.

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## CHURCH CALENDAR

### February

- 23. First Sunday in Lent.
- 24. St. Matthias.
- 26. Ember Day.
- 28. Ember Day (Friday).

### March

- 1. Ember Day (Saturday).
- 2. Second Sunday in Lent.
- 9. Third Sunday in Lent.
- 16. Fourth Sunday in Lent.
- 23. Fifth (Passion) Sunday in Lent.
- 25. Annunciation of the Blessed Virgin Mary.
- 30. Palm Sunday.
- 31. Monday before Easter.

## ACU CYCLE OF PRAYER

### February

- 23. St. Stephen's, South Ozene Park, L. I.
- 24. St. Thomas', Farmingdale, L. I.
- 25. St. Peter's, Geneva, N. Y.
- 26. St. Paul's, St. Paul, Minn.
- 27. South Kent School, South Kent, Conn.
- 28. St. Augustine's, Norristown, Pa.

## Novel of Sainthood

IV. By Georges Bernanos; translated by Louise Varèse. New York: Pantheon Books, 1946. \$2.75.

"For the saints of God are just folk like me."

You can meet them in school, or in lanes, or at sea, In church, or in trains, or in shops, or at tea."

In our efforts to popularize sainthood, we may be overlooking one of the saints' most outstanding characteristics, that thing which really sets them apart from us. I should say that the folk we meet "in school, or in lanes, or at tea" were more likely to be only saints in the making. Joan of Arc and Bernadette, to choose two saints upon whom recent books and movies have focussed attention, were quite definitely set apart. So is, too, with the young saint, Chantal Clergerie, the heroine of Georges Bernanos' novel, *Joy*, the last of a trilogy by a French writer whom one critic dares to call "great . . . a penitential and prophetic voice in the wilderness of our world." I suppose it is true that Bernanos merits this last because of his *Pleas for Liberty* and other writings inspiring the French resistance. But, though *Joy* was written 15 years ago (only now translated into English), one can easily recognize in it the depth of mind and spirit which has called forth such praise from both sides of the Atlantic.

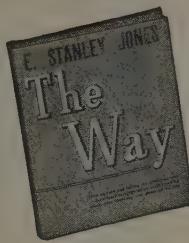
Though she is a creature of the imagination, it is inevitable that Chantal de Clergerie shall bring to mind the real person who is the heroine of Franz Werfel's *The Song of Bernadette*, as well as St. Joan. Each of the three, while yet a girl, was set apart by her ecstasies, and each of them endured the pain and bewilderment that result from such separateness. But Chantal never achieved a following. The praise, honor, and acclaim which were given in some measure to each of the others were denied her. In the face of it, her brief life was utterly futile and her death unheroic, even ignominious; though it was the very death she would have wanted. According to Mme. Fernande, the cook, it was such that people, when they learned of it, would be shaking their heads and gossiping.

Her father was a self-centered neurotic, who, capitalizing on the sanctity of his radiant little daughter, would have her enter a convent so that he might bring the Baroness de Montanel into the home. It would be a marriage of convenience; the family connections of the ironess would assure him an academic

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election to which he had long aspired. Chantal's mother had died when Chantal was only 18 months old. Whether or not her insane grandmother had ever been able to assume the reins of the household, Chantal seems to be in charge when the story opens. Servants came and went in this strange house, home of neuroticism and dementia. To them all, as to her father confessor, Abbé Chevance, who before his death had recognized the quality of her spirit, "she had only her poor joy to give, her joy as mysterious as their sadness." With the advent of the new chauffeur (a sinister Russian) and two guests (a psychiatrist attendant upon M. de Clergerie, and Abbé Cénaire, a priest of powerful intellect who has lost his faith) the action of the tale begins to unfold, until at length Chantal is led to believe that she is the author of despair, even sin, rather than joy, in the lives of other people. In the sordid tragedy of the last chapters, one forgets the title of the book, a particularly felicitous one, recalling it almost with a start as one finishes. But there is no irony there—only a great and simple truth which might well be pondered by all those "called to be saints," the followers of Him who "went up to joy but first he suffered pain." Despite occasional obscurity (due in part to the language of mysticism, in

part to translation) there are many passages of tender beauty, many that are strangely moving.

ELIZABETH ECKEL.

### Christianity Comes to Rome

PAGANISM TO CHRISTIANITY IN THE ROMAN EMPIRE. By Walter Woodburn Hyde. Philadelphia: University of Pennsylvania Press; and London: Oxford University Press, 1946. Pp. 296. \$4.

This is not just another book in the tradition of Glover, Duchesne, Angus, and others who have presented accounts of the rise and development of early Christianity. This book represents an interesting and excellent attempt to take the latest findings in both secular and religious history, in Biblical criticism, and in archeological exploration, and to integrate this vast wealth of knowledge into a unified and panoramic picture.

Unlike W. F. Albright (*From the Stone Age to Christianity*, Baltimore: Johns Hopkins, 1940), Professor Hyde rejects any middle of the road or "supra-historical" views with respect to occurrences in time and space; and endeavors instead to treat his subject in the same spirit of critical historical scholarship that he would employ in describing, let

us say, the rise of Islam. The result is a work that shows much venturesome courage, as well as painstaking research and mature scholarship. The epilogue alone is well worth the price of the entire book.

Scholars and students of the subject will want to have this book always within easy reach. It is a work to be studied carefully, albeit in a questioning frame of mind.

WARREN M. SMALTZ.

### In Brief

AMERICA AND ISRAEL OF TOMORROW. By Elisha M. Friedman. New York: Herald Square Press, 1946. Pp. 54.

This pamphlet is propaganda for Zionism, but propaganda on the highest and worthiest plane. It is the author's thesis that the Jew can make his just contribution to the world of the future only if the commonwealth of Israel is rebuilt upon its historic soil.

His indictment of the anti-Zionism of Reform Jewry is instructive to the reader who knows Judaism only from the outside. He argues that Reformism is really Germanized Judaism, that the Jewish victims of traditional Teutonic anti-Semitism have been conquered in their souls by their enemies.

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The compilation is from the Book of Common Prayer, the Holy Scriptures, and the authorized Hymnal. The Passion according to St. Mark is to be read as an introduction to the addresses. Size 6 x 8 inches, 24 pages. Price, 10 cents each; 50 copies, \$4.50; 100 copies, \$7.00.

### Benediction of the Blessed Sacrament

The form of service consists of hymn-(O Salutaris Hostia) and the words are printed; hymn-(Tantum Ergo); Prayer; Divine Praises. Price, 5 cents each; 50 cents dozen.

### A Compline Office

No. XX.....Price, 5 cents each; one hundred. \$4.00.

### "In the Cross of Christ I Glory"

*A Service of Meditation and Devotion for Good Friday Compiled by the Rt. Rev. William R. Moody, D.D., Bishop of Lexington.*

The form of service of each meditation is as follows: Hymn, Address on the Word, Responsive Prayer, Collects, Prayers, Silent Prayer, Act of Faith in unison, Closing hymn. The hymns, of which there are 10, are given complete with music. Size: 6 x 8 1/4 inches, 28 pages. Price, 15 cents each; 50 copies, \$5.00; 100 copies, \$8.50.

### The Way of Calvary

*Compiled by Charles C. W. Carver.*

A booklet, size 7 1/4 x 4 1/2 inches, based on Holy Scripture, the Book of Common Prayer, and Christian Tradition. The form of service is as follows: Station, Psalm, Prophecy, The New Testament, Act of Contrition, Memorial of Redemption, Hymn. Price, 5 cents each; 50 cents dozen.

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# DIOCESAN

## SOUTH FLORIDA

### Tampa Laymen Meet

The annual dinner for the laymen of Tampa [Fla.] area was held on February 4th. Mr. Albert Roberts, Jr., member of the bishop's advisory committee on laymen's work, presided at the dinner, which was sponsored by the men's club of St. Andrew's Church, Tampa. Among those at the speakers' table were Bishop Louttit, Suffragan of South Florida, the Rev. Harold B. Hoag, Mr. Morton O. Nace, and Mr. Clifford Morehouse.

More than 125 laymen were present in the parishes in the area, and many of the clergy attended. Among the guests was Brother Gouverneur, SBB, under and secretary of the Order. Mr. Morehouse, editor of *THE LIVING CHURCH*, was the guest speaker.

A report on the projects of the committee on laymen's work was presented by Mr. Nace, and Fr. Hoag gave the blessing at the conclusion of the dinner.

## Michigan

### Suburban Churches to be Built

Believing that it is of the utmost importance that the Church stay with its people in the rapid decentralization of American cities, the diocese of Michigan



AT LAYMEN'S MEETING: Mr. Morehouse chats with Bishop Louttit.

has inaugurated a plan whereby, with diocesan help, new churches will be built in the suburban areas. The plan was presented and enthusiastically received at the diocesan convention. It was inaugurated by the department of missions, approved by the executive council of the diocese, and is under the direct leadership of Bishop Emrich, Suffragan of Michigan, the Rev. Charles C. Jatho, and Mr. John C. Spaulding, chancellor of the diocese. A letter and a brochure explaining the organization, known as "The Friends of the Diocesan Missions Building Fund," will be mailed to every Church family in the diocese. The money received will be used to stimulate the small churches to a building program by outright diocesan grants to match their own endeavors.

## ARKANSAS

### Dr. Witsell Retires

The Rev. William Postell Witsell, D.D., rector of Christ Church, Little Rock, Ark., has resigned, effective October 15th. During his rectorate of more than 20 years, the new church and parish house have been built under his leadership.

Among the posts in the diocese which Dr. Witsell has held are membership on the standing committee, the executive council, and the board of examining chaplains. He has represented the diocese at every General Convention from 1928 to 1943. He is an outstanding figure in the national life of the Church, and is the author of *Our Church One Through the Ages*, *The Bible and Evolution*, *Important Facts in English Church History*, and other books.

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### MISCELLANEOUS

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WANTED—A good woman for housework, Episcopalian family of four, Bronxville, near New York. Good wages if work well done. Reply Box D-3188, The Living Church, Milwaukee 3, Wis.

WOMAN, New York area, to do fine hand and machine sewing or embroidery in spare time. Reply Box H-3184, The Living Church, Milwaukee 3, Wis.

WANTED: Rector, young man for small but growing suburban Parish in large Southwestern Ohio city. Prayer Book Churchman. Reply Box H-3191, The Living Church, Milwaukee 3, Wis.

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## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Marian Pyott Easton

Mrs. Burton Scott Easton, wife of the professor of the literature and interpretation of the New Testament in the General Theological Seminary, died in St. Luke's Hospital, New York, on February 7th, at the age of 70.

Funeral services were held in the Chapel of St. Luke's Hospital on February 10th. The Rev. Dr. Louis W. Pitt, Mrs. Easton's rector, and the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, officiated. All the students of the General Theological Seminary were present, and led in the singing of the hymns. The organist and choirmaster of the seminary, Ray Francis Brown, was at the organ. The entire faculty of the seminary was present, and many friends. The chapel was filled.

Interment was in Lancaster, Pennsylvania. She is survived by her husband, a sister, Miss Anna M. Pyott, and a brother, Harold D. Pyott.

Marian Pyott was born in Lancaster, a daughter of Joseph Drummond Pyott and Anna C. Pyott. She was graduated from Millersville State Teachers' College, receiving her degree in 1895. From that time until her marriage to Dr. Easton she taught in the public schools of Lancaster. After her marriage, she turned her attention to religious education in the Junior Auxiliary of the diocese of Chicago. Dr. Easton was at that time a professor in Western Theological Seminary (now Seabury-Western). Dr. and Mrs. Easton came to the General Theological Seminary in 1919. Mrs. Easton became director of religious education in St. Peter's Church, Old Cheltenham.

Throughout her 27 years at the General Theological Seminary, Mrs. Easton meant much to the whole of the seminary community. Her understanding, her sympathy, her kindness, her wit, all made her admired and loved. From all over the Church have come expressions of deep sorrow that her brilliant life here is ended.

### Estelle Wright Honea

Mrs. Estelle Wright Honea, a founder of Trinity Church, Longview, Texas, died December 28th. Mrs. Honea moved to Longview in 1885 and from that time worked and dreamed for the establishment of a congregation in that city. She often related the struggles of a small group to band itself together and obtain property for a church building. In 1907, largely through her efforts, funds were raised for a building. This structure served until 1934, when the building presently in use was built.

## CHANGES

### Appointments Accepted

The Rev. William Asger, formerly curate at St. Paul's, Chattanooga, Tenn., is now rector of Grace Church, Canton, Miss. Address: 132 Center St., Canton, Miss.

The Rev. Kenneth H. Bass, formerly rector of Christ Church, Kent, Ohio, is now rector of St. Timothy's, Massillon, Ohio. Address: St. Timothy's Rectory, Massillon, Ohio.

The Rev. Gilbert G. Curtis, rector of Holy Trinity Church, Madisonville, Conn., will become vicar of Christ Memorial Church, El Reno, Okla., on March 1st. Address: 818 South Barker St., El Reno, Okla.

The Rev. Percy D. Jones, formerly priest in charge of St. Michael's, Lincoln Park, and Trinity, Belleville, Mich., is now assistant at St. John's, Detroit, Mich. Address: St. John's Church, 83 E. John's, Columbus, Texas. Address: Eagle Lake, Texas.

The Rev. Francis W. Read, formerly vicar of Grace Church, Colton, Calif., is now rector of St. Stephen's, San Luis Obispo, Calif. Address: Pismo and Nipomo Sts., San Luis Obispo, Calif.

The Rev. C. Earle B. Robinson, rector of St. Andrew's, Grand Ridge, Ill., will become rector of the Church of the Good Shepherd, York, S. C., on March 1st, and may be addressed there.

The Rev. Harold B. Robinson, formerly assistant at St. Paul's, San Diego, Calif., is now priest in charge of the parish and may be addressed there.

### Changes of Address

The Rev. Wm. Randolph Robbins, formerly addressed at St. Peter's Church, Cazenovia, N. Y.

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THE LIVING CHURCH

## CHANGES

old now be addressed temporarily at St. Stephen's House, Oxford, England.

the Rev. Nile W. Heermans, formerly addressed at 189 Main St., East Haven, Conn., should now be addressed at 75 Taylor Ave., in that city.

the Rev. John O. Bruce, formerly addressed at 20 W. Elk, Freeport, Ill., should now be addressed at 300 Haven St., Evanston, Ill.

the Rev. Walter E. Friedman, formerly addressed at 609 Brunswick Ave., Trenton 8, N. J., should now be addressed at Christ Church Rectory, 638 Fury Ave., N. J.

the Rev. G. Karl Markgraf, formerly addressed at 455 37th Street, Richmond, Calif., should now be addressed at Box 1022 in that city.

the Rev. Edward G. McCrane, formerly addressed at 6415 NW 2 Place, Miami, Fla., should now be addressed at 6602 NW 2 Ct., Miami 38, Fla.

the Rev. Charles A. Myers, formerly addressed at 416 S. Broadway, Redondo Beach, Calif., should now be addressed at 209 5th Ave., NW, Puyallup, Wash.

the Rev. Irwin Tucker, formerly addressed at 40 N. Paulina, Chicago, Ill., should now be addressed at 7360 N. Wolcott, Chicago 26, Ill.

the Rev. Canon A. A. Mueller, formerly addressed at 1223 S. 15th Pl., Milwaukee, Wis., should now be addressed at 1222 N. Cass St., Milwaukee 2, Wis.

the Rev. Jack Leather, formerly addressed at Enterprise St., Nanticoke, Pa., should now be addressed at 45 Hill St., in that city.

the Rev. Robert H. Manning, formerly addressed at 4445 De Montuzin St., New Orleans, La., should now be addressed at 540 St. Peter St., New Orleans 16, La.

the Rev. Benson Fisher, formerly addressed at 40 Hermitage Ave., Chicago, Ill., should now be addressed at 65 E. Huron St., in that city.

the Rev. Percy David Jones, formerly addressed

at 1400 Capital, Detroit 25, Mich., should now be addressed at 3037 Philadelphia Ave., in that city.

### Ordinations

#### Priest

**Mississippi:** The Rev. Arthur C. Freeman was ordained to the priesthood by Bishop Gray of Mississippi on February 4th at Trinity Church, Natchez, Miss. He was presented by the Rev. Louis O'V. Thomas and the Rev. Bayard Jones of Sewannee preached the sermon. Mr. Freeman will continue as assistant at St. Andrew's Church, Jackson, Miss., and may be addressed there.

**Northern Indiana:** The Rev. Gordon Rhodes Olson was ordained to the priesthood by Bishop Mallett of Northern Indiana on February 2d at St. James Church, South Bend, Ind. He was presented by the Rev. Don Copeland and Bishop Ivens of Milwaukee preached the sermon. Fr. Freeman is assistant at St. James' Church, South Bend, Ind., and may be addressed there.

**Southern Ohio:** The Rev. R. MacKaye Atwood was ordained to the priesthood by Bishop Hobson of Southern Ohio on February 10th at the Church of the Advent, Cincinnati, Ohio. He was presented by the Rev. Frank Moore and the Rev. L. L. Scaife preached the sermon. Mr. Atwood is assistant at the Church of the Advent. Address: 2366 Kemper Lane, Cincinnati, Ohio.

**Western Massachusetts:** The Rev. William Atwell Spurrier III was ordained to the priesthood by Bishop Lawrence of Western Massachusetts, on February 2d at Grace Church, Amherst, Mass. He was presented by the Rev. John B. Coburn, who also preached the sermon. Mr. Spurrier is teaching at Wesleyan University, Middletown, Conn., and may be addressed there.

#### Deacons

**Los Angeles:** Robert Lessing was ordained deacon by Bishop Stevens of Los Angeles on February

3d at St. Andrew's Church, Torrance, Calif. He was presented by the Rev. Paul D. Wheeler and the Rev. Thomas R. Marshall preached the sermon. Mr. Lessing is vicar at St. Marks Mission, Downey, Calif., and may be addressed there.

**New Mexico and Southwest Texas:** Adolph Arno Stoy was ordained deacon by Bishop Stoney of New Mexico and Southwest Texas on February 2d at St. Alban's Church, El Paso, Texas. He was presented by the Rev. Malcolm N. Twiss and the Rev. B. M. G. Williams preached the sermon. Mr. Stoy is assistant at St. Alban's, El Paso, Texas. Address: 6053 Alameda Blvd., El Paso, Texas.

**Pennsylvania:** Herbert Leswing, Jr., and Robert P. Varley were ordained to the diaconate by Bishop Hart of Pennsylvania on January 25th at All Hallows' Church, Wynnote, Pa. Mr. Leswing was presented by the Rev. Frederick B. Halsley; Mr. Varley, by the Rev. James C. Gilbert. The Rev. Percy R. Stockman preached the sermon. Mr. Leswing is to be deacon in charge of the Church of the Redeemer, Andalusia, Pa. Address: 4205 Spruce St., Philadelphia 4, Pa. Mr. Varley will continue his studies at Nashotah House, Nashotah, Wis., and may be addressed there.

### Diocesan Positions

The Rev. Charles W. F. Smith, rector of St. Andrew's, Wellesley, Mass., is now chairman of the department of Christian education of the diocese of Massachusetts.

### L. C. Annual Corrections

The Rev. Elmer J. Smith is incorrectly listed as living at Nashotah House, Nashotah, Wis. Fr. Smith's address is 143 State St., Portland 3, Maine.

The number of communicants at St. Paul's Church, Montrose, Pa., is incorrectly listed. The correct number is 233.

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### CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin

3612 Reading Rd., Avondale R. Priest, r

Sun Mass: 8, & 10:45 (High)

### CLEVELAND, OHIO

ST. JAMES E. 55th at Payne Ave.

Rev. V. A. Peterson, D.D., r; Rev. Thomas J. M.

Davis

Sun Masses: 8, 10 (High), 11:15; Daily Mass: 7,

9:30; C: Sat 4-5, 7:30-8:30

KEY—Light face type denotes AM, black face,

PM; anno, announced; appt, appointment; B,

Benediction; C, Confessions; Cho, Choral; Ch S,

Church School; c, curate; EP, Evening Prayer;

Eu, Eucharist; Ev, Evensong; ex, except; HC,

Holy Communion; HD, Holy Days; HH, Holy

Hour; Instr, Instructions; Int, Intercessions;

Lit, Litany; Mat, Matins; MP, Morning Prayer;

r, rector; Ser, Sermon; Sol, Solemn; Sta, Sta-

tions; V, Vespers; v, vicar; YPF, Young Peoples'

Fellowship.

### DEDHAM, MASS.

GOOD SHEPHERD

Rev. Harold E. Kocher, r

Oakdale Sq.

Sun 8, 9:15, 10:45, 7 Y.P.; HD as anno. Chapel

always open

### DETROIT, MICH.

INCARNATION

10331 Dexter Blvd.

Rev. C. L. Attridge, r; Rev. W. O. Homer, c

Masses: Sun 7, 9 & 11

ST. MATTHEW'S

Rev. F. Rickford Meyers

2019 St. Antoine St.

Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed

& HD 9:30

### ELMIRA, N. Y.

EMMANUEL

Rev. G. L. Gurney, r

Pennsylvania Ave. & Mt. Zoar St.

Sun 8 HC, 11 Cho Eu; Daily: ex Mon 7:30 HC; C:

Sat 4-5, 7:30-8

GRACE

Rev. Frederick Henstridge, r

Church & Davis Sts.

Sun 8 HC, 9:30 Ch S, 11 Cho Eu & Ser, 4:30 Cho

Ev; Tues 7 HC, Wed, Fri & HD 9:30 HC; C: Sat

7:30

GLEN COVE, L. I., N. Y.

ST. PAUL'S

Rev. Lauriston Castleman, r

Sun 8, 9:30, 11; Wed 7:30, 10, 8

### GLENCOE, ILL.

ST. ELISABETH'S

Rev. James T. Golder, S.T.M., r

Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9; Sat

Instr 10:30

### HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS

Rev. Neal Dodd, D.D.

4510 Finley Avenue

Sun Masses: 8, 9:30 & 11



# GO TO CHURCH DURING LENT



## KANSAS CITY, MO.

**ST. MARY'S** Rev. Edwin W. Merrill, r  
13th & Holmes  
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed & Fri 7

## KENOSHA, WIS.

**ST. MATTHEW'S** Rev. Kenneth D. Martin, r  
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7;  
Weekdays: 7 Tues HC; 8:30 Wed (St. Andrew's),  
9 Thurs

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell St.  
Rev. William Paul Barnds, M.A., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Thurs 7:30 Lit;  
Fri 9 HC

## LOS ANGELES, CALIF.

**ST. PAUL'S CATHEDRAL** 615 South Figueroa  
Very Rev. Francis Eric Bloy, D.D., r; Rev. Miles W.  
Renear, Ass't  
Sun 8, 9 (HC), 11 MP & Ser, 7:15 EP; Tues 9 HC;  
Thurs 10; HC 1st Sun in Month 11

## MADISON, WIS.

**ST. ANDREW'S** Rev. Edward Potter Sabin, r  
Sun 8 HC, 10:45; Weekdays 7:15 (Wed 9:30). In  
Lent Thurs 7:30 EP & Ser

## METAIRIE, NEW ORLEANS, LA.

**ST. MARTIN'S** Rev. David C. Colony, r  
Metairie Rd. & Arlington Dr.  
Sun 7:30, 10:20, 11; HD & Weekdays as anno

## MIDDLE HADDAM, CONN.

**CHRIST** Rev. Woolsey E. Couch, A.B., B.D., r  
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit  
Thurs 7:30

## NEW BRITAIN, CONN.

**ST. MARK'S** Rev. Reamer Kline  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser  
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8 (also 9:15; HD & 10 Wed), HC;  
9 MP; 5 EP Sung. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special  
Music; Weekdays: HC Wed 8; Thurs & HD 10:30.  
The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
Glover, Jr.; Rev. George E. Nichols, C.  
Sun 8, 10 (HC); 11 MP & Ser, 9:30 Ch S; 11 Ch S;  
4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine  
Healing

**HOLY ROOD** Rev. Nelson L. Chownhill  
Ft. Washington at 179th St.  
Sun 8, 9:30 Ch S, 11; Wed 7; HD 10; Sat C 7-9

**HOLY TRINITY** Rev. James A. Paul  
316 East 88th Street  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8  
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th Street and Broadway  
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4  
Evening Service & Ser; Weekdays: HC Wed 7:45 &  
Thurs 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Grof, Rev. W. Meyers  
Sun 8 HC; 11 Cho Eu, Ser; Wed, Fri 7:30 HC,  
Tues, Thurs 10

**ST. MARY THE VIRGIN** Rev. Grieg Teber, D.D.  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C; Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

## NEW YORK CITY Cont.

**REDEEMER** Rev. James Cope Crosson, r  
"In the Heart of the Palhams," 2d Ave. & 2d St.  
Sun 8 HC, 11 MP, 1st Sun HC, 7 Community Sing-  
ing & YPF; Wed 8

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11; Daily: 8:30 HC; Thurs 11 HC, Daily  
ex Sat 12:10

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun 8, 9 & 9 (Daily); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

## NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sun 8:30 & 10 Holy Eu; Wed 9:30

## NEWPORT NEWS, VA.

**ST. PAUL'S** Rev. Theodore V. Morrison, r  
Sun 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35;  
Wed 10:30 & 7:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.  
Fifer, Th.B., Sun: Holy Eu 8:9; Mat 10:30;  
Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy  
Eu 7 (ex Sat); 7:45, 12:10; Thurs & HD 9:30;  
Mat 7:30; Ev 5:30 (Fri 5); Wed & Fri, Address  
12:30; Tue, Sch of Religion 5:15; Spiritual Conf on  
Pr Bk (the Rector); Fri, Lit (in procession) 5:15;  
C Sat 12-1, 4-5.

## PITTSBURGH, PA.

**ST. ANDREW'S** Rev. George M. Chester, r  
Hampton St. at N. Euclid  
Sun: 9, 11; Tues: 10 HC; Thurs 8; HD 8 & 10 HC

**CALVARY** Shady & Walnut Aves.  
Rev. Louriston L. Scaife, S.T.D., r; Rev. Samuel N.  
Baxter, Jr., Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC 8 daily; Fri 7:30 & 10:30;  
HD 10:30

## RIDGEWOOD, N. J.

**CHRIST** Rev. Alfred John Miller, r  
Franklin Ave. of Cottage Place  
Sun 8, 9:45, 11; 9:30 HD & Fri; Wed in Lent 8,  
Holy Week, every day; Church open daily 8 to 5

## ROSELLE, N. J.

**ST. LUKE THE EVANGELIST**  
Rev. Albert Harvey Frost, r  
Sun 7:30 HC, 9:30 Ch S, 11 (Cho Eu, MP alternate  
Sun); Tues 7, Wed & Fri 10 HC; Wed 8 Service &  
Instr

## ST. FRANCISVILLE, LA.

**GRACE** Rev. Robert G. Donaldson, B.D.  
Sun 7:30, 9:30, 11 & 7:30; Fri & HD 10



CHURCH OF THE HEAVENLY REST  
NEW YORK, N. Y.

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Bl.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30; Others ann.

**ST. STEPHEN'S HOUSE** 520 Rutgers Street  
Sun 7:30, 10; Thurs 10  
Rev. Roy S. Rawson

Telephone FOrest 9:

## ST. PAUL, MINN.

**ST. PAUL'S ON-THE-HILL** 1524 Summit A.  
Rev. D. R. Edwards, S.T.B.; Rev. C. E. Hopkins, P.D.  
Sun 7:30, 9, 11, 5; Daily: 6:45 ex Fri 10, 5; Wed  
C: Sat 4-5

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. G.  
Sun 8, 11; Wed 8, Fri 10

## SANFORD, FLA.

**HOLY CROSS** Rev. Mark T. Carpenter, B.D.  
Park Ave. & 4th Street  
Sun 8 HC, 9:30 Ch S, 11 MP or HC; Daily: 7:45  
8 ex Thurs, Thurs 8:45 & 9 MP & HC. Open Di-

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Geo. F. Bambach, B.D.  
North Ferry Street  
Sun 8, 11, 7:30; Tues, Thurs, HD 10 HC; Da  
MP 9:30, EP 5

## SHREVEPORT, LA.

**ST. MARK'S** Texas Ave. & Cotton  
Rev. Frank E. Walters, r; Rev. Harry Winters  
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC  
Sun; 6 YPF; Lenten Services: Tues, EP 7:30 (S  
cial Preachers); Thurs HC, 10; Fri, Twilight Serv  
7:30

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL** 14th & 1 Sta.  
Very Rev. F. William Orwick, r & dean  
Sun Masses: 8 & 11. Daily 7:30

## TACOMA, WASH.

**HOLY COMMUNION** 14th & 1 Sta.  
Rev. Harrison H. Black, D.D., r  
Sun 8 HC, 11 MP & Ser, 11 (1st Sun) HC

## UTICA, N. Y.

**GRACE** Rev. Stanley P. Ga.  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Fri  
7:30

## WASHINGTON, D. C.

**ST. AGNES'** 45 Que. Street, N.W.  
Rev. A. J. Dubois, S.T.D.  
Sun Masses 7:30, Low, 9:30, Sung with Instr;  
Sung with Ser; Daily 7; C; Sat 7:30 & by ap  
Fri 8 Sta & Instr

## WAKEFIELD, ILL.

**EPHIPHY** 1317 G St., N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard V.  
Hams, Th.B.; Rev. Frances Yarnall, Litt.D.  
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC  
8; Thurs 11, 12 HC; HD, HC 12:30; Preach  
Service Daily 12; Daily ex Sat 5:30

## WAYCROSS, GA.

**GRACE** Rev. Charles Wyatt-Brown  
Sun 8, 9:45, 11; Canterbury Club Sat 7:30-9:30

## WHEELING, W. VA.

**ST. PAUL'S** Rev. F. G. Luckenbill, M.  
U. S. 40, Monument Place, Elm Grove  
Sun 9 HC, 9:30, 11; Thurs 8 EP & Ser

## WYANDOTTE, MICH.

**ST. STEPHEN'S** Rev. Harry B. Whittle  
First & Chestnut Streets  
Sun 8 HC, 9:30 Ch S, 11 Sung Eu & Ser (1st  
5th Sun); MP & Ser (2d & 4th Sun); 12:30 H  
Baptism, 5 EP & Ser; Wed 7, 11 HC; Fri 7:30  
& address